

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Unbeliever Convinced

By A. T. Pierson

At the close of a sermon on "Abiding in Christ," I met a young man in the inquiry room. I addressed him at once with a pointed inquiry:

"I take it, sir, that you are here to talk with me about your spiritual interests."

"Well, sir," said he, "I suppose you would consider my case a desperate one. I am an unbeliever and a disbeliever—an infidel."

"But I suppose there are some things you believe. You believe the Bible to be the Book of God?"

"No, sir."

"You believe Jesus Christ to be the Son of God?"

"No, sir."

"Well, at least you believe in a God."

"There may be a God. I cannot say I believe there is. I do not know. I have heard you preach tonight, and it seems to me that you must believe something—"

"You are right, I assure you," I interrupted.

"And it gives you peace and comfort?"

"Right again."

"Well, I don't believe anything and am perfectly wretched; and if you can show me the way to believe anything, and to get happiness in believing, I wish you would."

"I understand you and can help

you if you will follow my prescription."

"Well, if you can help me, do it quickly, for I have been carrying this burden as long as I can. I am a law student, but I am so wretched I cannot study nor sit still. I wandered in here tonight, and one thing impressed me, that you have faith in somebody or something, and you are happy in believing, and my envy of you brings me here."

I lifted my heart to God for special guidance and drew my chair up close to the unhappy man.

"Tell me something to read," he said.

"I would have you read nothing, but the Bible. You have been reading too much; that is partly what is the matter with you. You are full of the misleading, plausible sophistries of the skeptics. Read the Word of God."

"But what is the use of reading the Bible when I do not believe it to be the Word of God?"

I turned to John 5:39, and with my finger on the verse, slowly read: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

"Now," said I, "if that means anything, it means that he who

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Biblical Infallibility Openly Attacked by Wake Forest Professor of Bible

By Rev. Paul E. McCullough

The trend toward modernism and neo-orthodoxy in Southern Baptist colleges and seminaries has, for the most part, been hidden from the rank and file of those who, through supporting the Cooperative Program, are paying the salaries of those who are sabotaging Christian and Baptist distinctives within the hearing of thousands of impressionable young people.

Modernism in Southern Baptist Schools Now Becoming Obvious

If it is true, as so often heard, that the great majority of Southern Baptist preachers are sound in the faith and sufficiently intellectually alert to recognize the doctrinal retrogression now in progress within these Baptists institutions, we cannot escape the conclusion that their passive attitude is largely responsible for the support which the rank-and-file Baptists are lavishing upon these schools.

The Southern Baptist ministry already possesses enough evidence to inaugurate a sweeping reformation that would replace the boards of these schools with men capable of distinguishing orthodoxy from apostasy and dedicated to propagating the fundamentals of the faith instead of condoning such vicious attacks on basic Christian doctrines as have been occurring with increasing vigor in recent years.

One cannot but feel that a tremendous responsibility rests upon leaders in the Southern Baptist ministry who openly affirm that Southern Baptists should give their entire tithe to the Cooperative Program.

Fortunately, there are indica-

tions that those who are ridiculing basic Christian doctrines before Baptist youth in the classroom are becoming emboldened by their success in trampling underfoot these sacred truths by the willingness of college and seminary administrators to allow their antichristian activities to go on unhampered under the guise of "academic freedom."

These views are being publicly proclaimed apparently under the impression that either the average Baptist is too dense to discern these departures from orthodoxy, or he is so thoroughly regimented into blind "cooperation" that he will suffer the Gospel to be undermined rather than "cause a fuss."

In view of the widespread publicity which the creeping apostasy within Southern Baptist circles is receiving, Baptist laymen no longer can continue to plead ignorance. Only those Baptists who repudiate such "scholarship" and refuse to pay its way can escape bearing equal responsibility with teachers and administrators who are systematically destroying the only foundation upon which young men and women can build for this life and the life to come.

Boldest Attack on the Bible Appeared in Wake Forest Magazine in February

The boldest of these public attacks upon historic Christian doctrines was undoubtedly made by a professor in the Bible Department at Wake Forest College in an article published by the students of the college (see *The Student*, Feb. 27, 1958). This article was so indicative of the sad state of affairs in the Southern Baptist

educational area that it was noted in many conservative journals, and in at least one instance, was reprinted in full by one of the largest evangelical weeklies not located in the south or associated with the Baptist denomination.

This article, entitled "Christianity Confronts Crisis," warned its readers that the church "may be rejected by God" if it fails to be "an effective medium of communication." The church "will stand under the judgment of God if it seeks in any way to suppress the truth or the quest for the truth . . . The meaning of this is that the church must come to terms with the critical approach to the Bible and with the advances in scientific knowledge. Neither of these things

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Rev. Paul E. McCullough

What the Cross Means

1. It Reveals Man's Insatiable Wickedness
2. It Manifests God's Grace, Love and Mercy
3. It Tells Christ's Love for Father and Us
4. It Is a Substitutionary Atonement

By the late H. A. Ironside, Litt.D.
Long Pastor of Moody Memorial Church, Chicago, Illinois

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputant of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (that is, by the simplicity of a proclamation) to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I Cor. 1:17-24.

In this passage the Apostle Paul is not seeking in the slightest degree to undervalue Christian baptism when he says, "Christ sent me not to baptize, but to preach the gospel." He is seeking to get us to realize that the important thing is making known the good news; then of course when people believe the good news it is right and proper they should be baptized. Paul so decreed even in Corinth, the city to which this letter was directed, for we are told in the book of Acts, "Many of the Corinthians hearing believed, and were baptized." But the great thing to emphasize is not any Christian ordinance, no matter how precious, but the Gospel which is set forth in that ordinance. The apostle said, "My message is the good news and I seek to preach it not with wisdom of words." That is, he did not try to adorn his addresses with oratorical splendor and rhetorical platitudes lest the people would be so taken up with the manner of presentation they would fail to get the message itself.

You have perhaps heard the story of the painter who painted a most beautiful picture and placed it in a very fine frame. A friend came in, to whom he said, "How do you like it?" "It is one of the most beautiful frames I have ever seen!" The artist tore away the frame with indignation and cried, "It is

the picture, not the frame that is important!"

So the Apostle Paul was concerned lest in his preaching the Gospel, it would be so adorned with wisdom of words, that people would be occupied with their beauty rather than the message. He said, "The preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God." By this expression "preaching of the cross," he means the proclamation of the Gospel. He identifies one with the other. You can't present the Gospel without preaching the cross.

What then is the meaning of the cross? Cicero said, "The cross is

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Dr. H. A. Ironside

Blessings at Lake Louise

By the Editor

Last week, Sunday, June 29 till noon July 6, we had the first of two Sword of the Lord conferences on soul winning and revival this year at Lake Louise, Toccoa, Georgia.

Friday afternoon at 4:15, June 27, six of us left Wheaton in my car. With me were Mrs. Rice, Evangelist Walt Handford, Billy Carl Rice and wife Joanna, and baby Linda Jo, three months old. We drove to Evansville, Indiana, where we spent the night in tourist cabins, then Saturday drove to Lake Louise through Chattanooga and north Georgia. The conference began Sunday.

There were many indications of blessings. We had registration cards of people who came from Virginia, Ohio, Tennessee, Indiana, Illinois, North Carolina, South Carolina, Georgia, Florida, Alabama, Louisiana and Oklahoma. Others were in one or more services, from Iowa, Idaho, etc.

Dr. Lee Roberson in four blessed, Spirit-anointed messages stirred our hearts, led us to new dedication. How he did warn of the judgment seat of Christ for disobedient, worldly, and lazy Christians! Dr. Bill Rice was especially blessed. Evangelist Walt Handford has grown into a surprisingly

strong Bible preacher, colorful, challenging, powerful. Dr. Bill Dowell was called away on a foreign missionary tour and could not come, and we were blessed by the strong help of Pastor Hugh Pyle, from Panama City, Florida, who gave three good messages. Rev. Harold B. Sightler blessed all of our hearts in a stirring message on the immorality of modernism. The music was led by Dr. Elmer Piper, pastor of Calvary Baptist Church, Winston-Salem, North Carolina, along with duets by Billy Carl and Joanna Rice.

On Friday night, after I preached in the 8 o'clock service to the largest crowd of the conference (it was the fourth of July), Mrs. Rice, Bill and Joanna and the baby and I drove some ninety miles through the mountains, getting to bed a little after midnight at Ellijay in a small hotel. We left Evangelist Walt Handford, Dr. Bill Rice, and Dr. Elmer Piper for the services on Saturday and Sunday morning. On Saturday we drove seven hundred miles, part of it through the mountains, arriving in Wheaton just before midnight Saturday night. It was a long (Continued on page 9)

For Christian Teen-agers Only!

By Elizabeth Rice Handford

Have you seen any of the Codes of Conduct for Teen-agers which have been published recently in secular magazines? It's a good idea, for the codes are usually sensible, and cover most of the areas of conflict between young people and their parents. But you'll agree that they don't go far enough for the Christian teen-ager.

How many times have you wailed, when Dad absolutely

what happened, I smiled at Polly and said, "O.K. Go ahead. But remember I warned you!"

"Ugh!" she shuddered, when she tasted it. Polly learned quickly that, while vanilla smells "scrumptious," and while it does delicious things to cakes and cookies, it wasn't meant to be tasted alone.

Polly, like all of us, wanted to learn things for herself. We don't like to take someone else's word; we want to find out for ourselves how things taste, how they feel, how we'll react. It's a part of growing up. But sometimes our parents say flatly, "No, you can't do that." Why are they so bossy? Why don't they let us try it? Why? Because, while tasting vanilla is harmless, experimenting in spiritual matters is terribly dangerous.

Perhaps, for example, you've never understood your parents' strict rules about dating. Why are they so "nosy" about who you go out with? Why not a goodnight kiss? Why can't you sit in the car to have a quiet talk with your best girl?

Why? Because parents know the temptations that will arise. You don't know. They know how easily emotions can be stirred, how difficult it can be to control aroused desires. You don't know. This is a matter where a wrong choice leads to a lifetime of tragic regret. If the decision is only of vanillatesting importance, your folks can let you experiment. But when it involves matters of right and wrong, they are responsible to God to give you definite rules. They dare not leave it to your immature judgment, when they have travelled the road before you, and know the pitfalls.

A teen-ager answers, "I think they ought to explain. When they tell me why, they ought to let me decide what I ought to do." But many things cannot be explained; you don't have the experience to judge for yourself. That's why you'll want to accept them as right simply on the word of your parents.

However, some provisions of this Code can be discussed with your parents to arrive at a happy compromise. If you are headed for a football game, they'll want to know what time the final whistle blows, so they can decide when you ought to be home. The Code is flexible so you and your parents can work out the best arrangement for your home.

Now Let's Look at the Code

1. We begin the Code with the statement, Having trusted Christ as my personal Saviour, I will establish careful habits of Bible study, prayer, and witnessing to others. This is a code for Christian young people, not merely a way to a good life. No matter how good your intentions are, if Christ does not live in your heart to help you do right, you cannot live up to your own standards. Have you trusted Christ as your own Saviour? Have you confessed to Him that you are a sinner, and need forgiveness? Have you accepted His death on the cross in your place? Make sure about this, before we go any further!

I grinned. "Pol, it tastes terrible—honest it does!"

"Please?" she insisted.

Once I asked my mother exactly

the same thing. Remembering

Next, your Christian growth will

depend on your study of the Word of God and your prayer life. Hiding the Word of God in your heart and abiding in Christ are the foundation for your relationships with others, and the only way you can measure up to the Code you've adopted. (See Ps. 119:9, 11 and John 15:7.) A clear strong witness to other fellows and girls will also strengthen you. Unsaved kids will respect you if you say, "No, thanks, that's not for me. I'm a Christian, and that doesn't help me to be a good Christian."

I will attend a Bible-believing church regularly, and seek fellowship with other Christians. A Bible-believing church rounds out your Christian life, provides fellowship with other Christians, helps you keep on the right track.

2. The next part of the code is not always so easy to swallow: **I will obey my parents in everything.** If you decide when you will obey, and when you won't, that isn't really obedience at all, is it? The Christian teen-ager follows the Bible command to obey in all things, (Col. 3:20) whether he understands the reason or not.

I will cooperate in the home, and contribute all I can to family life. One night you're busy with Spanish Club, or Student Council meeting. Another night you're expected to serve at the P. T. A., or make pompons for a football game. Another night it's basketball practice, or glee club. All these outside pressures mean you'll have to work at the job of being at home and a part of the family.

I will see that my parents always know where I am, what I am doing, who I am with. I will be home at the specified time. Of course you'll have permission to go. What time should you be home? You know what makes this question so hard? Because some parents are lax, and don't seem to care when their children come home! If your parents are conscientious, and give you a set time to be home, it's likely you've found you're **always** the one who has to go first, and you hate to be the one who always seems to break up the party.

At the risk of losing your friendship, let's make these suggestions: High School freshmen and sophs make it home by 9:30 school nights; 10:00 week ends. Juniors and seniors could add an extra 30 minutes. If there's a very, very special occasion, your folks might relent and extend the cur-



"I will be home at the specified time."

few. Does this sound unnecessarily severe? Listen to what a prominent doctor, Dr. Marion Hilliard, says to teen-agers: "Whatever your physical dimensions, your ability to grapple with any of adolescence's problems will be complicated by a constant fatigue, caused by the glandular change within you coupled with a spurt of growth . . . For this reason I suggest that you take a less enraged view of the house rules that compel you to be in by a certain time on school nights. They are not designed to persecute you, as you seem to suspect. An early bedtime for teen-agers is necessary to protect your health."

3. I will keep my mind and body pure, and let nothing defile this temple of the Holy Spirit. Did you think, when you read that, "Well, that's one thing I don't need warning about?" Hold on! The fellow who falls into deep sin didn't plan it that way. He drifted along, experimenting a bit, getting a kick out of it. Then when his mind was defiled, his defenses broken down, temptation came, and he yielded to sin. That's why Christian fellows and girls will want to wait about holding hands, and kisses. Physical infatuation is no basis for a lasting friendship. It inevitably ends in disappointment and grief. Use I Cor. 6:20 as a standard, and save your heart and body for The One whom someday God will give you.

I will not dance, or attend the movies, believing that they will hinder my spiritual growth. If you are from Missouri, and want this proved to you, get one of the many good books available on the subject. Read it with an open mind, and you'll be convinced this should be included. (We recommend Dr. Rice's "What Is Wrong with the Movies?" 85c and "What's Wrong with the Dance?" 35c)

4. I will not drink alcoholic beverages, nor seek my entertainment where they are served. You know drinking is dangerous. Do you know how dangerous? Proverbs 20:1 says strong drink mocks and deceives. Did you know that one out of nine people who drink becomes a problem drinker, and one out of thirteen an alcoholic?

A Christian has no business being where liquor is sold, whether it's a restaurant, a bowling alley, or a skating rink. Nor is it wise to run with kids who are drinking. I know of a fine Christian boy who, just for fun took a drink, and because of that one drink is completely enslaved by the liquor habit. Don't toy with sin. It isn't worth the price!

I will not smoke. Any teen-ager who honestly wants to know can soon find out why he shouldn't smoke. It's an expensive habit that poisons the body, strains the heart, and enslaves. (Want more information? Get a copy of "Tobacco: Is Its Use a Sin?" by Dr. Rice, 25c.)

5. I will consider use of the family car a privilege to be requested only when really needed, to be properly supervised and chaperoned, and I will observe carefully the rules of safety. Many of you don't need this rule, since you haven't reached the legal age for driving. However, it's an obvious fact that thousands of teenagers all over the country are driving, whether it is wise or not, so let's talk about it for a bit. Some teen-agers drive because they have to. They live out of town; they must help with the grocery shopping, etc. But the major problem about teen-agers driving is in using the car for dating.

A bit of pity sweeps over me when I think of the poor kids who think a car is essential for their happiness. They've never discovered the beauty and excitement of God's world around them. They (Continued on page 3)

Read the Bible

Through

By the Editor

Why not read the Bible through in the next twelve months?

I am sure that a Christian should learn to find daily, in the vast storehouse of riches which is the Bible, just the things needed: strength, encouragement, the answer to questions, the revealed will of God for every occasion. Like a housewife in the pantry knows where to reach just what she wants, like a stenographer knows just where to look in the files for a certain letter, so the Christian needs to know and daily use the varied contents of the Bible. I turn to many parts of the Bible almost every day. But you need to systematically read through the Bible, chapter by chapter, book after book, to become familiar with it all, and to learn its right relation, one part with another. There is no way to really learn the Bible except by reading it through, prayerfully, again and again.

Dr. Amos R. Wells wrote the following verses to show the need for consecutive reading of the whole Bible:

Read the Bible Through

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis.
You who treat the crown of writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude impatient look—
Try a worthier procedure!
Try a broad and steady view.
You will kneel in very rapture,
When your read the Bible through!

Dear Christian, you who have never read all the letter from your dear Heavenly Father; how will you excuse it when you see Him? And if you have read it through once or twice, do you foolishly suppose you have gotten all the sweetness from the infinite Word of God? Read it through again!

I think each Christian should read the Bible through once a year. It can be easily done, in from fifteen to thirty minutes a day, I think, depending on how fast you read, and how much you study as you go. You need only read three chapters each weekday, and five chapters on Sunday to read through the whole Bible in a year. Or if you read four chapters a day, you will read the whole Bible through in about ten months. Try it! Give the Bible a chance to bless your heart this year, by its rich fullness! You will never regret it.

Perhaps you should read one chapter daily in the New Testament or Psalms, and three chapters daily in the rest of the Old Testament. That way you will read it all in about eleven months. Work at it and you will find rich blessings this year. Read the Bible through!

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

You may buy with confidence!

For Christian Teen-agers Only!

(Continued from page 2)

Don't know you can have a barrel-full of fun without a car.

But suppose, that for a very special event in your life, your parents have granted you the use of the car. Let's make one rule very quickly: that you will never use the car for a date without a good chaperone, someone O.K.'d by your folks. "Parking" on a date inevitably tends toward disaster,

Hurricane Hazel struck here?" It's hard to find time to make your bed, and hang up your clothes. But the truth is, it saves time (you can find things), saves money (fewer cleaning bills; longer-wearing clothes), and makes life lots easier, if chaos doesn't hang over your head.

The "other specific responsibilities in the home" sounds a little



Rules of safe driving you'll of course observe.

and Christian young people should never put themselves in the place where they might be tempted.

The rules of safe driving you'll of course observe. You're driving a machine worth several thousand dollars, with enough horses under the hood to wreak incredible damage and sorrow to loved ones. Do you have enough maturity and good judgment to deserve the privilege of driving it?

6. I will dress attractively and neatly, avoiding extremes of fad. Naturally, you'll see about good grooming: hair neat, fingernails



These days a fellow has trouble knowing for sure it is a girl until he sees her lipstick.

clean, clothes pressed. Fellows will want to wear jeans and levis only where appropriate. Girls should be careful not to wear tight sweaters, nor low-cut, revealing dresses. Shorts and slacks are immodest and unbecoming to the Christian girl. When it comes to hair styles, we'd suggest you leave the duck tails and Italian bobs for others. (See I Cor. 11:3-16). Fashions change, but good style never does. It's the inner joy and peace which make you attractive to others, not your expensive clothes.

7. I will care for my own room and clothes, and assume other specific responsibilities in the home. Should you hang a sign on your bedroom door, "Caution!"



Learn the Pythagorean theorem when it's assigned.

needs the discipline of study. Try it!

9. I will handle money carefully, assuming as many of my own expenses as possible. Most fellows and girls enjoy earning money. They like the responsibility of a job, and the sense of accomplishment. If you can get an after-

THE SWORD OF THE LORD
A missionary story for Young and Old

JUNGLE DOCTOR Looks for Trouble

CHAPTER XI

The Spirits Strike

I was standing precariously on a petrol box, screwing a hook into the rough-cut timber of the ward roof. On the floor beside me was a large pulley and some rope. I had just got that pulley into position when a small voice came from outside the door:

"Hodi?"

And in walked the African girl who brought N'yani his food each day.

"Jambo," Bwana," she said in Swahili.

"Jambo," I replied. "Habari gani? What news?"

Without looking up, in a flat voice she said, "Mzuri tu—good only."

She handed a gourd full of native porridge to N'yani, smiling quietly at him and walking off.

"Heh," I said, "she is one of few words."

"Kah, ng'o," said N'yani. "Bwana, when she has news she can talk with great strength."

"Heh," said Simba, "and talking of great strength, look at your legs these days. Behold, you can see them grow."

"Hech," since the Bwana has given me medicine, truly I have more strength in me. I can feel it."

He looked at his pathetically twisted legs. "Heh, but, Bwana, they have small use."

"Kumbe," said Simba, "and I just lie here with my legs in this plaster thing. I, too, am bwete—of small use. Yah, if I could take my spear and go to the forest and come back with meat, then I would be of use, but I lie here bwete."

"Heh," said Daudi, "and swallow medicine, and talk many words."

"Heh," said I, "and you stay there until such time as your temperature stays down all day, and

school job, and fit it into your schedule, get it. Some young people actually do better school work when they have a part-time job, because they learn to budget their time, and use it better. If your folks give you an allowance, use it wisely to help cover the expenses of school: lunch money, school supplies, dates. Respect your dad's hard work, and use his money carefully.

10. I will try to be aware of the rights of others, and respect their property. Self-centeredness afflicts all of us, not just teen-agers alone. Ask the Lord to open your eyes to the needs of others. You'll be surprised at some of the things you have assumed were your right. The simple principle of watching for the needs of others can wonderfully affect your relationship with them.

Well, there you are: ten pretty sound guides for your conduct as a Christian teen-ager. If in some areas it seems severe, perhaps you'll discover that in the long run you'll actually have more joy and freedom. Talk the Code over with your parents. If your relationship with them has been strained, if you feel you haven't been allowed enough freedom, talk it over with them. Open your heart to them. Find out what they expect from you. Prove you are worthy of their trust, and you will have it. Adopting this Code can be the beginning of abiding understanding between you.

Perhaps the trouble is more deeply rooted than the friction between you and your parents. It may be that you've been rebelling against God in some matter of the Code we've talked about together. If so, before you sign the Code, why not confess your sin to Him, and ask for His help? Then look forward to a day-by-day, trusting walk with Him as He works out things for you at home and at school.

he said, 'In the name of Jesus, rise up, walk,' and the man did so. Everyone was amazed."

"Heh," said N'yani, "if this could happen to me . . ."

"Behold," I replied, "we will work on those legs of yours. Even now your strength is greater, and when the day comes when you can smell the *mitti ya nhongo*, the sleep medicine, then your legs will be straight and we will put them in a plaster like Simba's. We will teach you to use them again, and then, behold, with the help of Jesus, who helped the man in the story, you too will walk on your feet."

The next day there was a deal of laughter when the pulley came into action for the first time. The rope was held in N'yani's hand, threaded over the pulley and into a sort of a cradle in which were his feet. He pulled with his hands and his legs went up into the air. This was done time and time again.

"Yah," he said, "Bwana, my legs seem to be straightening. Heh, but it hurts, it hurts. Kah!"

At that moment, a small voice came at the door: "Hodi?"

"Karibu," said Daudi.

And in came the small girl with her dish of millet porridge.

"Habari?" I said. "What news?"

"Mzuri tu—only good, Bwana."

"Then the wrath of the ancestors has not been showered on M'bangho yet?"

The small girl shook her head. "Uh, uh, Bwana. Bado—not yet."

I raised my eyebrows. She went out of the door.

"Not yet, eh? Then they expect something to happen?"

N'yani nodded his head vigorously. "Heh, heh, Bwana, that is so."

"Hongo," I smiled, "and you, too, must expect something to happen. Tomorrow we will work. Eat and sleep tonight, for there will be no food for you in the morning. The operation will be a most unusual one. Never before in this country has it been done. It is a work of strength."

"Hongo," said Simba, "Bwana,

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Dr. Bob Jones Says:



I quote from a letter recently received from a Bob Jones University graduate who is pastor in the state of Wisconsin: "I am certain that the stand Bob Jones University is taking is right, and because of the training I received there, I vowed to God that I will not surrender regardless of the cost." Thank God for the hundreds of graduates of Bob Jones University who cannot be swept off their feet by any compromise movement, however glamorous it may be.

You people who pray for Bob Jones University and who help us line up the right kind of students and invest some of the Lord's money in the work of the school are partners with us in the business we are trying to do for the Lord Jesus Christ. Won't you let us hear from you at this time? Thank you, and God bless you.

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The SWORD of the LORD

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Rev. Franklin L. Curtis, pastor of the Briggsdale Baptist Church in Briggsdale, Colorado, reports a good meeting which **EVANGELIST ED NELSON**, P. O. Box 733, Longmont, Colorado, held recently. The revival was held in another community known as New Raymer, in an old Christian church building. During the meeting there were 10 saved, 4 made sure of their salvation, and 14 re-dedicated their lives to Christ. Evangelist Ed Nelson was also in the First Baptist Church in Wheatridge, Colorado, where Geoffrey W. Royall is pastor. In spite of the graduation time and summer problems the attendance was above normal and there were several first-time decisions for Christ and 4 new members received into the church. Both pastors highly recommend Ed Nelson as being a hard worker and a fervent preacher of the Gospel.

* * *

EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma, completed an eight-day campaign at the Grace Baptist Church at Harlingen, Texas, on June 29. The pastor, Rev. Ed Isenberg, reports the Sunday-School attendance increased two and a half times from the first Sunday to the second Sunday of the meeting. There were 8 first-time professions of faith and 6 rededications. Brother Isenberg enthusiastically recommends Evangelist Wells as being true to the Word, a hard worker, and a friend to the pastor. Each family in this growing church receives *The Sword of the Lord*.

* * *

EVANGELIST TOM FAIR of 3431 S. E. 36 Avenue, Portland 2, Oregon, recently held a two-week revival at the River Road Baptist Chapel in Eugene, Oregon. The pastor, Stanley V. Cain, reports 39 first-time decisions for Christ and many other decisions for baptism, church membership, tithing, and family altar.

* * *

The First Baptist Church of Owasso, Oklahoma, was led in a revival June 18-29 by **EVANGELIST JACK THOMASON** of Fort Smith, Arkansas, and singer Henry Lippert of Clinton, Illinois. Pastor G. L. Hobbs reports 18 professions of faith and 14 additions to the church during the meeting. The pastor recommends both men as being fervent in soul winning.

* * *

June 16-22 **EVANGELIST GLEN SCHUNK**, 10 Blythewood Drive, Greenville, South Carolina, was in revival at the Livingston Baptist Church, Delco, North Carolina. There were 13 people saved and about 80 Christians making things right with God. The pastor, James R. Thompson, wrote, "In this time when evangelism is going down the drain of compromise with modernism, and to those who want a warm hearted, soul-winning evangelist who is interested in the revival of

the local church as a soul winning station, and one who is unafraid to stand upon the plain teaching of God's Word, I very heartily recommend Evangelist Schunk."

* * *

Rev. Joseph G. Ange reports a good meeting with **EVANGELIST DEL FEHSENFELD**, 4521 Jarboe, Kansas City, Missouri. The meeting held in the Highland Park Free Will Baptist Church saw 66 decisions for salvation, 25 rededications, 37 decisions for baptism, 44 decisions for church membership, 107 family altars established, 102 young people for consecration, and 31 new tithees. Brother Ange reports, "Brother Del is truly a revivalist of the old orthodox school who believes in declaring the whole counsel of God." Evangelist Fehsenfeld was also in a revival in Troy, New Hampshire, where Rev. George Huber is pastor. In the meeting there were 27 first-time professions of faith, 5 others uniting with the church, 15 couples pledged to start family altars, 15 new tithees, and 28 young people surrendering to the Lord for clean living.

* * *

EVANGELIST CARLYLE SCOTT, 713 Whitlock Avenue, Crawfordsville, Indiana, recently held a good revival in the Belmont Bible Church of Anderson, Indiana, where Rev. Steward Webber is pastor. Brother Webber reports that it was one of the deepest spiritual revivals that the church has ever experienced. There were 25 first-time decisions for Christ, many rededications and 17 who joined the church on the last Sunday of the revival. The pastor recommends Evangelist Scott to any church that is not afraid of strong Bible preaching.

* * *

EVANGELIST WILLARD FULLER of P. O. Box 135, Blanchard, Louisiana, was in a revival June 15-27 at the Maytown Baptist Church, Mulga, Alabama, where Rev. James Mayes is pastor. During the meeting there were 7 saved, 1 joined the church by statement of faith and 1 by letter. There were 19 rededications, 1 decision for full-time Christian service, 17 family altars established, and 21 new tithees pledged. Among those saved were a 59-year-old bootlegger and a 69-year-old woman who has been a church member for 54 years but had not been converted until this meeting.

* * *

EVANGELIST DON CHENOWETH of P. O. Box 2, Tampa, Florida, reports a good meeting with the Whitney Baptist Church of Leesburg, Florida, where Rev. Norman Pyle is the pastor. In the one-week meeting there were 13 professions of faith and 12 additions to the church. Brother Chenoweth was also in the Memorial Baptist Church of Lakeland, Florida, where Rev. Jim Cooper is pastor. In the one-week meeting there were 11 professions of faith and 9 additions to the church.



Give me your position on the choir gown question.

I do not think the matter of choir gowns is a matter of doctrine. The Bible does not specifically speak on the subject. In the church of which I am pastor I do not want to robe the choir, and I think it tends toward formalism. But I do not think it is enough importance to cause division in the church. Since the Bible makes no issue of it, I personally would not make such an issue of it. I think you might tell the pastor and others about your conviction without any stress and without any accusations. And if they go and get robes I think you should drop the matter and cause no friction. I do not think it would be necessarily a compromise. You would be right to tell what is your conviction when the matter is under discussion, but it would not be right to make it a sore spot and a matter of division and hurt to the church. And so if they outvote you on it, I would drop the matter in good spirit.

Is it proper for a church to have a secret ballot?

ANSWER: You asked whether it is proper for a church to have a secret ballot or not. Some good churches do have a secret ballot on the election of a pastor and such serious matters, and there is no reason why it might not be proper in some cases.

I think the important matter is to find out what will give people a chance to express themselves and what will not cause resentment and trouble. Any plan is wrong if it is used to cause trouble. The way a secret ballot is sometimes handled to avoid any trouble or cheating is: those who are qualified to vote and wish a ballot stand and the ballots are handed to these people while they stand, then all are seated. So no one would vote but qualified voters.

In this dispensation, is God using any man to raise the dead?

ANSWER: The Scripture does not indicate that there is any difference in dispensations, as far as I can tell, concerning miracles. If Peter only raised one from the dead and Paul raised one or two from the dead, and if the other apostles raised none from the dead as far as we know, then of course that was a very rare event, even in Bible times, and would be very rare now. No one had the gift to go about raising the dead regularly and no one does now. If it should occur, it would be very rare, and possibly few would know it.

Should Christians permit their children to join Boy Scouts or Girl Scouts?

ANSWER: My own judgment of (Continued on page 10)

Rev. Ralph Compson writes of the splendid series of revival meetings conducted recently in the Court Street Baptist Church, Port Huron, Michigan, by **EVANGELIST HOMER BRITTON** of 1908 Chamberlain Avenue, Chattanooga, Tennessee. "Skip" Britton, brother of the evangelist, was the song leader and did a remarkably fine job of directing the music for the campaign. Rev. Compson reports, "God blessed in a wonderful way as Brother Britton preached the Word of God. His messages were scriptural, convincing, and powerfully convicting and the crowds were the largest we have ever had for a revival meeting. Over 50 decisions were made, over half of these for salvation and the others for baptism and church membership. We praise the Lord for the ministry of Brother Britton and look forward to having him return to our church for another campaign. He knows how to get the people working to get others to come to the meetings."

In commenting on what happens inside the child who is exposed to so much criminal misbehavior, Ziferstein stated: "Instead of helping a child resolve his own conflicts, the violence of the conflict on the screen artificially sharpens his repressed feelings, overstimulates him, makes his conflicts more difficult to resolve in a healthy way and leads to neurotic solutions. This may set up character disturbances and distortions."

INCIDENTS and Illustrations

by Evangelist Robert L. Sumner Contributing Editor

The Mouse That Stopped an Airplane!

This item could well be called, "The Case of the Roasted Rodent!" It seems that an Ozark Airline plane was about to take off from the Owensboro, Kentucky airport when a little mouse wandered into the field's runway light box, immediately blacking out the runways. Consequently the plane was forced to return to the terminal and a thirty-minute delay resulted while harried maintenance men tracked down the barbecued rodent, removed it, then repaired the lighting system. It seems strange, perhaps, that a little mouse could stop the flight of a big DC-3 but such was the case in Owensboro.

Tragically, the same principle is often true in spiritual matters—the little things hold back big blessings and do deadly damage. One little sin lost Eden's paradise for Adam and Eve. One little lie brought about the untimely death of Ananias and Sapphira. One little thief defeated a mighty army at Ai. One little kiss betrayed the Son of God into the hands of sinful men. Remember the lament in Song of Solomon 2: 15, "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." Sometimes the so-called "little sins" do greater damage than the "big" ones!

"TO UNDERSTAND THE SCRIPTURES ARIGHT, WE HAVE NO OCCASION TO GO BEYOND THE LIMIT OF THE SCRIPTURES THEMSELVES." —S. P. Tregelles

* * *

More About TV and the Kiddies

A noted psychiatrist associated with the Institute for Psychoanalytic Medicine of Southern California, Dr. Isidore Ziferstein, warned that parents are not doing their children any favor in letting them select their own TV viewing. He stated that such uncontrolled action may thwart the youngster with a lifetime of emotional and psychological woe. The major part of television, he believes, is influencing American citizens of tomorrow in an adverse manner.

One of the doctor's objections is that TV teaches viewers to "be completely passive physically, emotionally and intellectually." Second, he charges the common programming with creating an unfavorable physical reaction since the abundant violence seen on television increases a child's anxiety and tension.

While the effects of this violence are not observed immediately in healthy children, Dr. Ziferstein states that it will find its fulfillment in the future when, as adults, they become less sensitive to hurting other people or helping alleviate human suffering. In other children, already abnormal, it is apt to produce nightmares, apprehensions and disturbances in appetite and sleep. Others, with borderline psychopathic tendencies, may be pushed over that border into over-delinquent behavior.

He called attention to the fact that a one-week survey of television programs in a single major city revealed a total of 852 major crimes, 78% of which took place on programs especially released for children. He reported 167 murders and one attempted rape in addition to "innumerable minor things like saloon brawls, sluggings and assaults."

In commenting on what happens inside the child who is exposed to so much criminal misbehavior, Ziferstein stated: "Instead of helping a child resolve his own conflicts, the violence of the conflict on the screen artificially sharpens his repressed feelings, overstimulates him, makes his conflicts more difficult to resolve in a healthy way and leads to neurotic solutions. This may set up character disturbances and distortions."

Lamenting that life on TV is "all conflict, strife and war" without any attempt for presenting constructive and beneficial scenes—to say nothing of the heroes who operate outside the law to fulfill their aims, and teaching, seemingly, that the end justifies the means—Dr. Ziferstein warned: "These values do not help our children develop confidence in the possibilities of cooperation, of friendly relations among men in a peaceful world—they tend to add to the burden of neurotic anxiety by giving the child the feeling of general insecurity, shaking his confidence in his parents, friends and the society in which he lives."

Possibly the noted psychiatrist put his finger on the key when he summed up his ideas with the statement: "The content and form of programs should be determined by people who know and care about children." Instead, the content and form of the television viewing is determined by people who are interested in making money, nothing else. The greed for gold has caused them to "fall into temptation and snare, and into many foolish and hurtful lusts" (I Tim. 6:9).

* * *

A READER OF *THE SWORD OF THE LORD* IN ENGLAND REPORTS THAT HE HAS MORE PAGANS TO DEAL WITH IN THE NEW HOUSING AREA WHERE HE NOW LIVES THAN HE HAD WHEN HE WAS A MISSIONARY IN CHILE!

* * *

Evangelist Sumner can be seen and heard:

Thru July 27: Highland Park Baptist Church, Chattanooga, Tennessee

July 29-August 10: First Baptist Church of Temple Heights, 8406 46th Street, Tampa, Florida.

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An Unbeliever Convinced

(Continued from page 1)

diligently searches the Scriptures will find that they contain the witness to their own divine origin and inspiration, and to the deity of the Lord Jesus Christ."

"Well," said he, "I'll read the Bible; but what beside?"

I read to him Matthew 6:6: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

"If that means anything, it means that if you sincerely pray to God, He will reveal Himself to you."

"But of what use to pray to

God if you don't believe there is a God?"

That was the puzzling question, but a thought flashed across me; and although I never had given such counsel to any man before, I gave utterance to it, for I felt guided.

"No matter," I replied, "provided you are sincere. If it be only feeling after God, if haply you may find Him who is not far from any one of us, God will not disregard any genuine effort to draw near to Him. Go and pray, if only like the famous Thistlewood conspirator: 'O God, if there be a God, save my soul if I have a soul.'"

THE SWORD OF THE LORD

"Anything more?" said he. "Yes," and I opened to John 7:17, and read, "If any man will do his will, he shall know of the doctrine." I added, "That means that if you act up to whatever light you have, you shall have more light. In God's school we never are taught a second lesson till we practice the first. Then shall we know if we follow on to know the Lord."

"I have given you three texts to ponder and study. I wish to add one more, Matthew 11:28: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' That means that if you will come directly to Jesus, He will give you rest. Now notice these four texts. One bids you to search the Scriptures; one, to pray in secret; one, to put in practice whatever you know; and the last,

to come to Jesus as a personal Saviour."

"Is that all?" he inquired. "That is all. Will you promise me to go and follow this simple prescription?"

"I will."

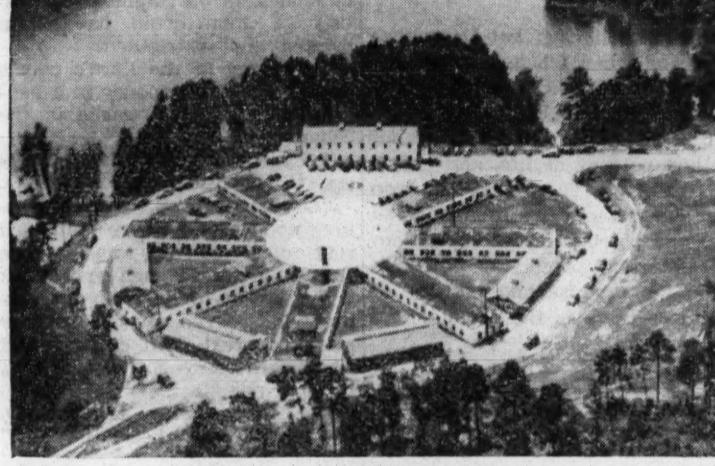
After kneeling in prayer together, he left me. Two weeks later, at the close of service, I gave a similar invitation to inquirers. The congregation was scarcely out of the house when this man came almost running towards me, with both hands extended and his face beaming: "I have found God and Christ and am a happy man."

He sat beside me and told the fascinating story. He had gone home that Sunday night, taken out from his trunk the Bible his mother had put there when he left home; had opened it and knelt before the unseen God. He simply,

sincerely asked that if there were a God at all, and if the Bible were the Word of God, and Jesus Christ, His Son and the Saviour of men, it might be shown him plainly. And as he read and prayed and sought for light, light was given. He humbly tried to follow every way and walk in the light, and the path became clearer and plainer, and the light, fuller and brighter, until his eyes rested in faith upon Jesus.

The grand panacea for all ills of the soul is a personal acceptance of Jesus as a Saviour. But if there be an honest doubt that stands in the way, it may be removed by a sincere search into the Holy Scriptures, a sincere drawing nigh unto God in prayer, and a sincere endeavor to live exactly according to the light already given.

Lake Louise Calling You!



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DR. JOHN R. RICE, editor of The Sword of the Lord, evangelist for thirty-five years, will speak daily, directs the conference.



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Wed.	Thur.	Fri.	Sat.	Sun.	Mon.	
9:30 Rice						
	Handford		Hyles		Hyles	
15 Minute Intermission						
10:45 Malone	Hyles		Rice		Malone	
	Rice		Rice		Rice	
Noon Hour						
3:00 X	X		X		Sightler	
6:45 Rice	Malone		Hyles		Handford	
	Rice		Rice		Sightler	
15 Minute Intermission						
8:00 Hyles	Rice		Malone		Rice	
	Jones, Sr.		Jones, Sr.		Jones, Sr.	

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Jungle Doctor Looks for Trouble

(Continued from page 3)

we have talked with God these days and asked for His help upon your hand and upon the legs of N'yani. *Kah*, this is a thing of wonder. We will await with eagerness the work that you will do."

There was a freshness and exhilaration in that East African early morning. The sunrise made everything colourful. Small boys drove cattle off to graze, and I walked up to the hospital. The drums started to throb for early morning prayers in the church.

Daudi was in the operating theatre. Everything was ready. I saw a stretcher with N'yani in it, coming down to the theatre. Kefa had rolls of plaster bandages and a large dish made from a kerosene tin cut in half, ready for my use. Samson had the anaesthetic machine all ready for action. I looked through the theatre window across at M'bovu's village lying there in the shade of baobab trees, and I thought of N'goma, the witch-doctor, whose charms brought little comfort and no relief, and then at our theatre with its instruments, its anaesthetics, what it meant in saving life, and quelling pain. Then we prayed before the operation started.

"Bwana," said N'yani in a thick nervous voice, "Bwana, I have fear of this medicine that brings sleep. *Kah!*" He shuddered.

"Have no fear, just relax. Remember that we are here to help you. Remember that the hand of God will be with my hand. Think of the man that Simba told us about who was lame and who, through the name of Jesus, got back his ability to walk. Think of these things."

I put the mask over his face and started to pour on the anaesthetic.

"Heh," he said, "Bwana, these are things to think of. Bwana, they are things of joy to think of. Bwana, I sleep . . . think . . . of . . . things."

And then he was under.

Much anaesthetic was given. He had to be completely relaxed. Kefa and Daudi helped me as with increasing pressure I drew his legs down, breaking those tough, cobweb-like adhesions that dragged his joints out of place. We were all

pouring with perspiration when the plaster was ready to be put on.

"Yah," said Daudi, "look, Bwana. His legs no longer twist like the branches of *mbuyu*—the baobab tree. They are straight. *Kah*, Bwana, this is a thing of wonder. He will have great surprise when sleep leaves him."

The plaster was almost from his hip to his heel, and shaped so that it could be put on and taken off.

"*Hongo*," said Kefa, "they look like a piece of guttering on the roof."

"Heh, they do, indeed, but, behold, they fit close to his skin. This will support his legs that he may have small pain only. He may learn to move his hips, then his knees, and his ankles."

It was in the early afternoon that I saw N'yani start to come out of his anaesthetic and it was in the late afternoon that he was conscious of his surroundings. He looked down at his legs encased in plaster. He saw the blackness of his skin against the whiteness of the plaster of Paris.

"Yah, Bwana," he said, "a thing of wonder; a thing of wonder. See where my feet are; far away from me. *Yah*, they have not been there for many harvests."

Through the door came a small voice: "*Hodi?*"

"*Karibu*," I replied.

In came the girl with N'yani's food.

"Yah," she said, looking down at his feet, "the Bwana has worked with wisdom. *Kah*, this is a work of great wisdom. *Heh*, it dries up my words."

"*Hongo*," I laughed, "and what is the news of the village of M'bovu?"

"Eh," said the small girl, putting her hand to her mouth, "Bwana, so surprised was I to see the legs of my friend that I nearly forgot, Bwana, there is trouble in the village of M'bovu. Behold, the spirits have struck."

She shook her head and handed the porridge to N'yani.

"Kumbe!" I said, "tell me. The spirits have struck—what do you mean?"

She shook her head. "*Kah*,

THE SWORD OF THE LORD

Bwana, *heh*, they have struck and M'bangho has great trouble, *heh*, great trouble indeed. *He . . .*

Her voice faltered and stopped. Her face became distorted, and

then with a cry she fell to the ground, her whole body shaking convulsively.

To be continued

(Reprinted by permission of the author)

from the book, *Jungle Doctor Looks For Trouble*, published in the U.S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 West Wesley St., Wheaton, Illinois.)

The Origin of Life

A. C. Dixon, D. D.

I remember how near I came to losing my faith in the Bible and things miraculous; and I was saved from it by one of the dullest books I ever read. Somehow I got hold of a history of philosophy, written by a German, with an uninteresting German style, and it was two volumes big—450 pages to a volume. For some reason or other I got interested in the thing, and I found many pages devoted to the history of Grecian philosophy, and through it all ran clear-cut, up-to-date modern Darwinism.

I found that Thales, the old Egyptian philosopher, believed that water was the primordial germ; that Heraclitus believed that fire was the primordial germ; another, that water and earth and air were the primordial germs. Pythagoras believed that number was the primordial germ; another one believed that "Infinity," whatever that is, was the primordial germ. And I said, "Why, the thing that has been bothering me because it seemed to be a new discovery is as old as 700 years before Christ, and what is known as Darwinism is the digging up of a dead philosophy from amid the ruins of Grecian thought."

Well, that old dull book saved me from believing that Darwinism was an up-to-date scientific discovery; and when I began to use the gray matter in my brain—I have always thought God put it there to be used—I found three things confronting me. It has been well said that God only is the originator of life. Mr. Tyndall said that there is in dead matter the promise and potency of life, and people believed it. There was not a word of truth in it. There is not in dead matter one particle of the promise and potency of life. In dead vegetable matter there is the promise and potency of decomposition; in dead animal matter there is the promise and potency of putrefaction; in dead mineral matter there is the promise and potency of disintegration; in any sort of dead matter there is the promise and potency of more offensive death.

Under his microscope and telescope Tyndall could find no promise and potency of life in dead matter. However, just because he was labeled a scientist the world bulged its eyes and said, "He talks so wisely; there must be something in it, and we will wait and see." For twenty-five years the world waited without seeing any promise and potency of life in dead matter; then at the last meeting of the British Association the President acknowledges that there has never been any spontaneous generation; that dead matter has never yielded life, and there is no present prospect that it will yield life; yet he believes it will! Against all experience and all scientific teaching, he believes that somehow life may come out of dead matter by some mysterious process. If I could get folks to believe the Gospel on such slender evidence as that I would sweep the world. If I could get people to believe the Bible with no proof, and more, with everything against it, I certainly would be victorious.

The gray matter in my brain told me another thing; as I looked about me I saw that embryonic, immature life is never reproductive. Even if God should create embryonic immature life, as Darwin says He did, that embryonic immature life has no power to reproduce itself. *Eggs never hatch eggs; apples never bear apples—it takes a tree to bear an apple; it takes a hen to hatch an egg. Babies never bear babies. Immature, embryonic life is absolutely unproductive.* It cannot multiply itself.

That is true even down in the lowest stratum of life, where insects live only twenty-four hours. There can be no reproduction without maturity. Now, where does that land you? Away back millions of years, at a time when a little germ of life was introduced that could not reproduce itself. It is obvious what would become of it.

Another factor, when you let your gray matter work, becomes just as plain, and that is that embryonic, immature life is not only unreproductive, but it is unimprovable. You cannot improve embryonic life by working on it. How do you improve the quality of eggs? By making a better quality of hen. You try to improve the quality of an egg by working on it; and see what will happen. If you try to improve any kind of embryonic life you endanger its existence. In order to improve the quality of embryonic life you have to work on the mature product. Embryonic life is both unreproductive and unimprovable, and yet you have to accept the proposition that a thing which is unreproductive and unimprovable must evolve!

Let the gray matter in your brain work a little longer, and you will perceive that embryonic, immature life is not only unreproductive and unimprovable, but it is unpreservable. Almost anything will crush it out of existence, and a scientist a few months ago admitted that if embryonic life had come into the earth's chaotic state it would certainly have been destroyed.

So that you have these three things staring you in the face—not only that life does not come out of dead matter, but that embryonic life is unreproductive, unimprovable, and unpreservable. How can you believe in Darwinian evolution with these facts as plain before you as your alphabet?

You cannot turn a monkey into a man. He may look very like some people in outward appearance, and so can lions and dogs for that matter, but you cannot give him a conscience and make him bow the knee in worship. After you have done all you can to improve him, he is a monkey still, and he stays right there. Plato, by a dim vision, got a glimpse of biblical teaching that there was a bringing into life by creative power, and that man, beginning in the image of God, has degenerated.

"As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezek. 33:11.

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Noteworthy NEWS Notes

"Silver Dollar" West Leaves A Fortune In His Cellar

The AP (Houston) reports:

"The late James M. (Silver Dollar) West, multimillionaire rancher-oilman (of Texas) left an estimated \$290,000 in cash in a hidden cellar of his mansion in Houston.

"An armored car was reported to have made seven trips in carrying the money to the bank, where it was piled five feet high in an area of 8 x 10 feet in a counting room."

How much better had he given this money, and more from his vast fortune, to the Lord's work! Children in Christian orphanages could have been fed and clothed with it; missionaries could have been kept on foreign fields and new ones set out; millions of Gospels of John could have been printed and distributed!

Too many of the Lord's people are burying their money in a napkin—hiding it in a cache in the cellar.

Recall the words of the Lord Jesus, to His disciples:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is, there will your heart be also" (Matt. 6:19-21).

—From Christian Victory

Coals of Fire

One of the most shocking of the many dreadful crimes of these days was the slaying in Philadelphia, a few weeks ago, of a Korean student at the University of Pennsylvania. The victim of the brutal attack was a Christian, as were his parents. Here is what they have said regarding those responsible for the death of their son:

The parents of a slain Korean student at the University of Pennsylvania asked that mercy be shown toward members of the teen-age gang that committed the crime. Oh In Ho, 26-year-old graduate student, was killed by young hoodlums who were on the prowl for money to go to a dance. Citizens of Philadelphia were shocked at the unprovoked attack. They called it one of the worst in the city's history. The mayor broke down and wept at the funeral, saying he was ashamed that so inhuman a crime had been committed in the so-called "city of brotherly love." Eleven Negroes, ranging in age from 15 to 19, are being held on a charge of

(Continued on page 10)

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Biblical Infallibility Attacked . . .

(Continued from page 1)

is destructive of the Christian religion or Christian faith, properly understood. Rather they are allies."

Then, by means of enumerating a number of "errors" in the Bible, the professor attempts to prove that "the Bible is not infallible in the realm of science and history; nor is all of the religion of the Bible on the same level." He does not hesitate to declare that "no thinking intellectually honest person can be expected to accept the view that the Bible is verbally inspired and without error." Then follow the usual slurs against the "fundamentalists"; so common with modernists, neo-modernists (i.e. the adherents of neo-orthodoxy), and the "new evangelicals," a group who repudiate the historic doctrine of complete separation between Christianity and antichristianity as held by "fundamentalists."

The Arrogant Wake Forest Professor Shows His Lack of Scholarship

Of course, no person who is aware of the overwhelming testimony to the infallibility of the Bible on the part of the world's greatest scientists (e.g. Lord Kelvin, Lord Lister, Prof. James Dwight Dana, Sir Isaac Newton, Dr. Howard Kelly, and Rudolf Virchow "the father of modern medicine") will take the professor's remarks on "thinking" and "intellectually honest" seriously, except to suspect that by making such wild claims, he lays himself open to being found guilty by his own testimony.

With an assurance so characteristic of the younger generation of would-be "scholars" who are dedicated to the exploded assumptions of "the critical approach to the Bible," the author begins his attack on biblical infallibility by declaring that the biblical writers

believed in a flat earth and a solid dome-like sky within which were the heavenly bodies, thus making the earth the center of a very small universe.

This is all pure assumption and is so flimsy that the real "professionals" among the opponents of biblical infallibility have preferred to omit it from their list of "errors." Of the many books written to help Christians with Bible difficulties, none find it necessary to deal with such a distorted picture of the Genesis account of creation for the simple reason that a fair reading of this account gives no such ridiculous ideas.

The author then launches into an argument by which he seeks to prove that "we can no longer take the early Genesis stories literally as history." His line of argumentation is as follows: The earth is four billion years old and man has existed "in some form for hundreds of thousands of years," having by evolutionary development come up from an animal ancestry. But since "the Old Testament puts the creation of the universe and man in about 4004 B.C." this disproves the Genesis stories.

The most obvious objection against this application of the "critical approach" is that it is not sufficiently critical, for any Sunday School teacher knows that the chronology which appears in many editions of the Bible was prepared by Archbishop Ussher of England (died 1656). It is impossible to believe that the learned professor was unaware of this elementary fact, and therefore it necessarily follows that he took advantage of his reader's ignorance by saying that the Old Testament dates the creation at 4004 B.C.

Every instructed Christian knows that the Ussher chronology is unreliable beyond about 1500 B.C. and accepts it for what it is; an uninspired and generally helpful attempt to help Bible students. Every instructed Christian also knows that since the Bible does not date the creation of the world, it neither contradicts nor affirms any of the estimates which scientists have made. As to the creation of man, very few Christians would make a 4004 B.C. date a test of orthodoxy and a great many would declare that man was probably created 10,000 or 12,000 B.C.

Follows the Late Dr. Poteat of W. F. in Accepting the Unproven Guess of Evolution Against the Bible

As to the theory of evolution to which the professor is committed in contradiction to the biblical account of man as a separate and immediate creation by God, we hold that not only has this theory been repudiated by some of the greatest authorities in the field of anthropology (e.g. Virchow, to whom reference has already been made) and not only have some of its strongest "proof links" been debunked as hoaxes, but it leads those who hold it into such flagrant opposition to Christianity as to make it logically impossible to accept both.

The proof of this last statement is not difficult to find. The professor, having denied the Genesis account of man's creation, cannot escape also denying the account of the fall found in Genesis. The creation and fall accounts he calls "symbols, parables or myths and not history." But Jude refers to "Enoch the seventh from Adam" (v. 14); Paul says that Adam was created and then Eve (I Tim. 2:13, 14), that "in Adam all die" (I Cor. 15:22) and that sin and death came through Adam (Rom. 5:12-19).

The denial of the Genesis account of the creation and fall of man therefore involves the denial of the authority of that large part of the New Testament written by Paul, for if he was mistaken on such a vital point, he surely cannot be trusted as an expositor of the doctrines of Christianity.

Perhaps the professor feels that he can safely lay aside the writings of Paul and still retain the authority of Christ, but it was

Christ Himself who gave the strongest testimony to the Genesis account of man's early history when He said: "Have ye not read that he which made them at the beginning made them male and female?" Read where? In the Genesis account which the learned professor relegates to the category of myth.

And so it is again seen that one sows the wind and reaps a whirlwind; the "critical approach" to the Genesis record winds up by exposing our blessed Lord and Saviour Jesus Christ to the author's charges that those who accept these records as history are not "thinking, intellectually honest people."

So-Called "Errors" of Bible Here Simply Explained and Bible Vindicated

It remains only to dispose of the rest of the professor's list of "errors" in the Bible, a task for which any well trained Sunday

was given more than 100 years later to take of clean beasts, i.e. beasts acceptable for sacrifice, seven each. Exodus gives ten such beasts, or but seventy in all. Modern ships carry hundreds of live beasts, with their food, besides scores of human beings." We have already indicated the availability of this title.

The third problem: Did God approve (II Kings 10:30) or condemn (Hos. 1:4) Jehu's bloody purge of the Baal-worshippers?

Answer: "The prophecy of Hosea was a fresh proclamation of the word of the Lord originally spoken to Jehu himself, II Kings 10:30, 'Thy children of the fourth generation shall sit on the throne of Israel.' That Jehu sent tribute to the King of Assyria; to secure to himself the throne which God had given him, falls in with his character and his half belief, using all means, human or divine, to establish his own end. In one and the same spirit he destroyed the Baal worshipers . . . Though Jehu

his measure of external obedience, the blood which he shed to further his own ambition, and not from the pure principle of obedience to God, was counted as sin to him, and was ultimately visited with Judgment on his descendants" (*Critical and Experimental Commentary*, Jamieson, Fausset and Brown). This simple explanation can be found in any number of standard commentaries, which have been available for many years, many of them having been published before 1900 and still available in reprint editions.

The fourth problem: Did God (II Sam. 24:1) or Satan (I Chron. 21:1) incite David to number the Israelites?

Answer: "God, though he cannot tempt any man (Jas. 1:13) is frequently described in Scripture as doing what He merely permits to be done; and so in this instance He permitted David to fall into temptation, by withholding His supporting and restraining grace" (from the title just quoted).

Far from being a remarkable or isolated instance, this is simply one of a number of similar examples of an affirmation of God's sovereignty, whereby all secondary and immediate causes are overlooked and God, the ultimate cause of all existences and events either by directive or permissive will, is presented as the cause.

This is particularly appropriate in a revelation to a people surrounded by multiple deities and specifically the Persian Zoroastrianism with its two deities, one responsible for good events and the other for evil events. Such a verse is Isaiah 45:7: "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."

In closing, it should not be overlooked that in setting forth these particular objections to biblical infallibility, the Wake Forest professor may reasonably be supposed to have put forth his strongest evidence, in which case any reader capable of having followed this article thus far is fully qualified to determine to whom belongs the description "thinking, intellectually honest"; those who attack this doctrine or those who hold fast to that view of the Bible which was the foundation of the Church and the gospel, the doctrine for which many men and women have suffered and died over the centuries since the Church began, and the only view which can secure the doctrine of the deity of Jesus Christ, for history has shown that a merely human Bible inevitably leads to a merely human Christ.

(Reprinted from DAYBREAK, organ of Piedmont Bible Schools, Inc., 716 Franklin St., Winston-Salem, N. C. Subheads added by this editor.)

If I Should Die Tonight

If I should die tonight,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,

Poor hands, so empty and so cold tonight!

If I should die tonight,
My friend would call to mind with loving thought,
Some kindly deeds the icy hands had wrought
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words would all be put aside,

And so I should be loved and mourned tonight.

If I should die tonight
E'en hearts estranged would turn once more to me,
Recalling other days remorsefully.
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way.
For who could war with dumb unconscious clay?

So I might rest forgiven of all tonight.

Oh, friends, I pray tonight,
Keep not your kisses for my dead cold brow
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, oh, hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need

The tenderness for which I long tonight.

Ascribed to Rev. A. J. Ryan, 1862; also to Alice Cary, Ben King, and others

School teacher is fully equipped who has the common and good sense to consult the many helps which deal with such minor difficulties.

The first "inaccuracy" or "contradiction": Was man the first thing created (Gen. 2) or the last (Gen. 1)?

Answer: Genesis 1 says that man was the last thing created. Genesis 2:7 describes in greater detail the creative act of Gen. 1:27, after a summary is given (vss. 4-6) of the creative work of Genesis 1. The professor's "contradiction" would exist only on the supposition that Genesis 2 is another chronological account of the creation, which it does not claim to be and does not even appear to be to the average "thinking, intellectually honest person." The remarks made in the first sentence of this paragraph may be found in *The Scofield Reference Bible*, pp. 6, 7, of which several million copies are now in existence.

The second problem: Is Noah said to have carried one pair of clean animals into the ark (Gen. 6:19) or seven pairs (Gen. 7:2)?

Answer: On Genesis 6:19 *The Scofield Reference Bible* (p. 14) says: "Cf. 7:2. In addition to two animals etc. commanded (Gen. 6:19) to be preserved for future increase ("they shall be male and female"), the further command

shed the blood of the house of Ahab in external obedience to God's command, yet because his motive was only to his own political ends, as was proved by his adherence to Jeroboam's sin in worshipping the golden calves, whilst he was rewarded temporarily for

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Blessings at Lake Louise

(Continued from page 1)

hard drive, but the dear Lord was with us and we were happy and conscious of His care.

Sunday morning I was up for a 6:30 prayer meeting at Calvary Church, spoke three times on Sunday with God's blessing. It was good to be home again. I dozed in my chair awhile in the afternoon after a pleasant time with the children. Now it is Monday and we are hard at work finishing up copy for THE SWORD OF THE LORD, answering mail, etc.

There Were Many Indications of Blessing at Lake Louise

At Lake Louise there were many indications of God's great blessing on these conferences on revival and soul winning.

Larry Raker of Winston-Salem was there. A year ago or more, he and his good wife in a great service pledged themselves to pray that God would send a boy who

should be dedicated to preach the Gospel, as John the Baptist came in answer to prayer. How glad he was this year to bring along the baby, his "John the Baptist," dedicated to be an evangelist!

Last year we prayed with great concern for the wife of a good Christian man from Tampa. With a great deal of prayer, some of us were led to claim the blessing that his dear wife would be saved. She was saved the seventeenth of February this year and came to the conference, a lovely woman, a happy Christian.

Attending the services were Mr. and Mrs. J. G. Carr, 7310 Highland Avenue, Tampa, Florida, who on the fourth of July celebrated their fifty-eighth wedding anniversary. They had a happy time.

He gave a check for \$58 as a thank offering to God. Friends arranged for a big table and an anniversary cake for them last Friday. He told me with joy how

he was already making reservations to come to the conference August 27 through September 1, and then to come again next year. "But," he said apologetically, "I don't think I can come in 1960, because they are planning a big celebration for our sixtieth wedding anniversary and the pastor will be there and I think we can't get away in 1960 to come to the Sword conference."

I will not soon forget the burning eyes and deep conviction of a young preacher who drove 750 miles from Louisiana for the blessing of this conference. And so with many others.

With the loyal help of people who got great blessings, we were able to meet all the expenses of the conference, and only eternity can tell the warming of hearts, the holy vows, the confessions of sin and failure, the new pleading with God for soul-winning power which took place.

Still Room for Labor Day Conference at Lake Louise

We go back to Lake Louise, Toccoa, Georgia, for a second con-

ference this year, the six days ending Labor Day, Wednesday, August 27, through Monday, September 1. What a blessed program we have ready! Dynamic Brother Jack Hyles, Garland, Texas; cultured, powerful preacher and Bible teacher Dr. Tom Malone, Pontiac, Michigan; Dr. Bob Jones, Sr.; Rev. Harold Sightler, president Southern Baptist Fellowship; Evangelist Walt Handford, Vice-President Sword of the Lord Foundation, and this editor, John R. Rice. Music is to be led by the imitable Bill Harvey of Garland, Texas, with tremendously moving solos. Rice sisters, Libby and Joy, will sing also.

Some accommodations are still available. See the big article in this issue. Rush your reservation.

We are especially anxious to help ministerial students and preachers with small income who are willing to stay in the comfortable dormitory. For such preachers and ministerial students we will pay half of your board and lodging in the dormitory, but you must make reservation.

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the Sword Conference at Bill Rice Ranch, Murfreesboro, Tennessee, August 17-24. Speakers: Evangelist Robert Sumner, Evangelist Walt Handford, Dr. Bill Rice, and Editor John R. Rice.

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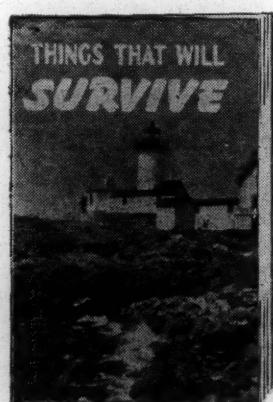
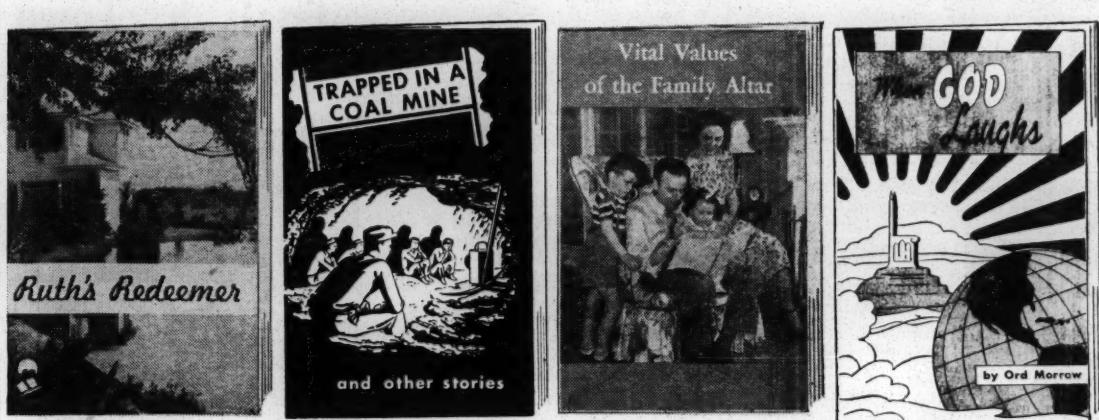
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Things That Will Survive

by Theodore H. Epp

This book, formerly titled, *Things That Cannot Be Shaken*, contains 5 chapters: 1. Things That Must Soon Be Shaken; 2. Why These Things Must Be Shaken; 3. Things That Cannot Be Shaken; 4. The Permanent Things Brought to Light; and 5. The Unsparring God. Some of the unshakables dealt with are the triune God, the throne of God, the Word of God, the true Church, and God's earthly government under Christ's rule. A notable feature about this book is the abundant use of Scripture. A truly refreshing study for these days when everything about us is being shaken. 62 pages, 10c each, 12 for \$1.

Pocket Commentary on the Gospel of John

by Dr. Walter L. Wilson

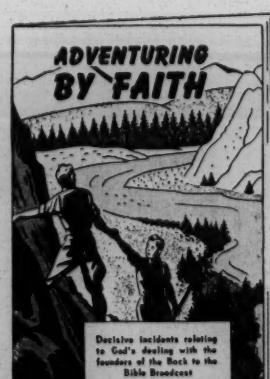
This handy little booklet could be read by an average reader in less than thirty minutes, but it is packed with suggestive seed-thoughts that will inspire and bless a searching individual for many thrilling hours. Written in the usual pointed, pithy, pertinent style of this beloved physician from Kansas City. Many enjoyable evenings can be spent with this booklet and an open Bible. The first part contains a chapter by chapter summary of John's Gospel, emphasizing especially how Christ is presented and portrayed in each chapter. The closing part sums up some thoughts about the eight miracles in the book, and then deals with the five aspects of faith taught by John.

The handy size, the compact summary of the teaching, the suggestive thought-starters, unite to make this a booklet every Christian will value. 32 pages. Regular price, 25c. Discount price now 15c.

Adventuring By Faith

by Theodore H. Epp

One of the leading gospel broadcasters of all time is Theodore H. Epp. In this little booklet he relates some of the personal experiences which he and his wife went through in discovering and doing the will of God. Biographies and autobiographies are always thrilling. This is no exception, and your heart will be stirred, your faith challenged, your determination renewed and enlarged through the perusing of these 72 pages of modern walking with God. 10c, or 12 for \$1.



Ruth's Redeemer

by Theodore H. Epp

The little book of Ruth, nestled as it is in the Holy Bible between the period of the judges and the reign of the kings in Israel's history, is one of the sweetest love stories ever written. The author of this booklet blends the threefold aspect of the story into one, that is: 1. historical; 2. spiritual 3. prophetic. The reader of this booklet will know more about Ruth, more about Naomi, more about Israel, but especially more about the kinsman-redeemer, our Lord Jesus Christ. 62 pages, 10c, or 12 for \$1.

Trapped in a Coal Mine

and other stories

Compiled by Ruth I. Johnson

Here are stories for boys and girls by several popular, proven authors. Probably even the adults will enjoy these exciting fictionettes.

Don't be surprised if you weep tears of joy when you read the outcome of Johnny's daddy and his friend Trapped in a Coal Mine. Randy got himself into trouble when he moved from Mid Town to Rush City because he did not let his new friends know he was a Christian, but things started turning out right in Randy's Confession when he began to witness. You won't be sorry Chuck lost the Bible in the Sunday School contest, even though he had earned it fairly, when you read Old Walt and His Gang. Kim did not get her prayer answered about going to America, but neither did she marry, and you will thrill at how God worked things out in Kim Ok Chai and the Wedding Plans.

Pedro almost got put into jail for some money he did not steal, but in answer to prayer the problem was solved in Pedro and the Missing Money Bag. The last story is about two girls who had tempers. One was a Christian, and one was not, but it took an outlaw horse named Blaze to produce a happy ending in Mita's Temper Takes a Tumble. 64 pages, 10c, or 12 for \$1.

Vital Values of the Family Altar

by Norman V. Williams

This little booklet of 32 pages delves down deep to discover the heart of the trouble with our American homes in these dark days of frequent divorce and abundant juvenile delinquency. The author also shows the solution to the problem, presenting the way of deliverance from the Bible. He emphasizes the value of the family altar for winning the lost, teaching the young to talk to God, helping develop obedient and disciplined children, and as a key to victorious living.

Also included are many family altar suggestions, an explanation of what is a Christian home, and biblical advice for establishing that Christian home. You will surely be blessed and rewarded in a careful study of its enlightening pages. A tremendous value at 6c each, or 20 for \$1.

When God Laughs

by Ord Morrow

This little booklet contains two chapters on the theme, "When God Laughs," one on "Eternity," and one on "God's Plan of Salvation." They graphically emphasize the truth of Galatians 6:7, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Part of the Foreword explains: "Man is fickle, but God is Sovereign. Man is unstable in all his ways, but God is enthroned in quiet dignity (Isa. 40:22). Man is rebellious, but God laughs in supreme contempt at his vain rage. God is still the Lord, though men rebel. For Him to speak is for Him to act, for what God resolves, that will He do.

"In each portion of Scripture where God is represented as laughing, He solemnly warns men and then ends His warning with a plea to hear Him . . ."

You will want When God Laughs to read and study for yourself, then to place into the hands of skeptical friends and loved ones. 47 pages, 10c per copy, 12 for \$1.

We have carefully selected a group of some of the finest pamphlets for our puzzle workers, and now are offering these to EVERY Sword reader. Note the pages—from 32 to 64, and at such tremendously low prices. We believe every one will be a blessing far beyond the price. Price so cheap you can afford to stock up on each title for gifts to help solve problems, to win souls, to help young people, to inspire older Christians.

And note this additional bargain: for any order of \$5 worth, we will pay the postage. For orders less than \$5, add 5% for postage. (Minimum of 15c per order.) Remember, supply limited, and we do not plan to offer except this one time. Use handy coupon on page 8.

"It's Never Too Late to Do Good"

By Contributing Editor R. L. Sumner

My mother-in-law was very fond of quoting the proverb, whenever anyone lamented in her presence about not doing something they should have done or had wanted to do, "It's never too late to do good!" This is not necessarily true since it often becomes "too late" for any number of things. For one thing, those who put off salvation find that it eventually becomes "too late" and "sudden destruction" leaves them "without remedy," as Proverbs 29:1 so plainly warns. Christians, too, find that delay in soul winning often leaves them with "bloody hands" and those whom they intended to reach with their witness wake up in Hell. In many other ways it becomes "too late" to do good.

However, it is still not too late to do good with reference to the excellent Christian crossword puzzles, based on the New Testament, which are currently being featured on the pages of THE SWORD OF THE LORD. It is too late to earn a free Scofield Bible unless you have been working on the puzzles for some time, though if you work correctly for the year, you are entitled to the lovely World Bible—

30 right out of 521. But do not forget that each week's puzzle has a special gift available free for simply working that one puzzle. By way of example, you may have the book, *Four Biggest Fools* by Dr. John R. Rice, for correctly working this week's puzzle. You will find the puzzle interesting, enlightening and a delight to work. Literally thousands of our readers have received a great blessing from working the puzzles, plus the added delight and benefit in reading the free books. Why don't you try the one in this issue?

Don't forget, too, that we are deeply grateful for your assistance in helping us with the tremendous expense of the puzzle department. Hundreds of you have been enclosing a dime with your puzzle each week and it is deeply appreciated. You can send in the puzzle and get the free gifts whether you enclose a dime or not, but the graciousness of those who have helped has been a distinct joy to us. Why not work the crossword puzzle in this issue immediately, then send it to us according to the simple rules described below?

How to Read the Bible

Read the Bible, not as a newspaper but as a home letter.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the pages as a blank check, cash it.

If a prayer is recorded, appropriate it and launch it as a featured arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life.

—F. B. Meyer.

"Sword Wit Sharpener"

Lazarus Is Raised From the Dead

John 11

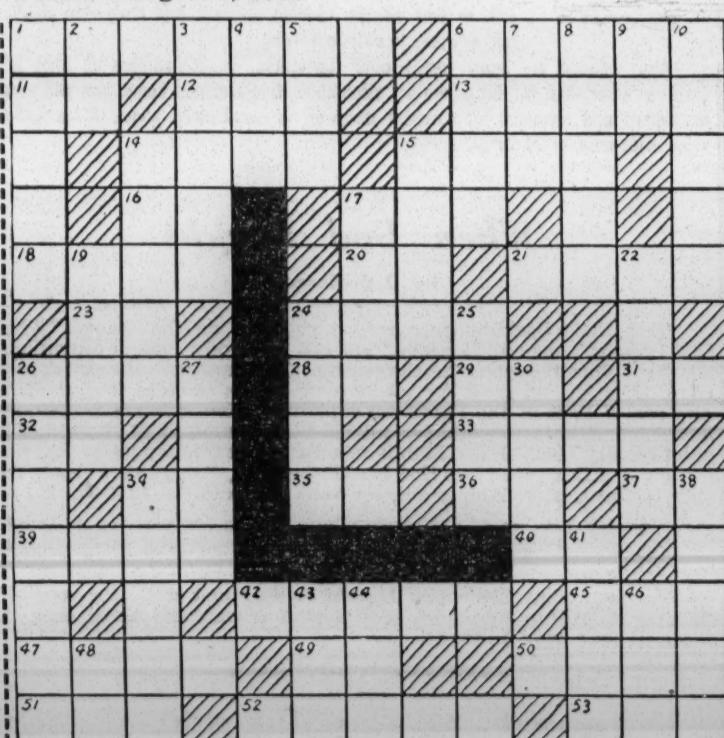
CLEWS ACROSS

- 1 "Lazarus, of . . ."
- 6 "Now Jesus . . . Martha, and her sister and Lazarus."
- 11 Upon
- 12 A compass point (abbr.)
- 13 "He . . . two days still in the same place."
- 14 " . . . ye away the stone."
- 15 1003 (Roman numerals)
- 16 Part of the day (abbr.)
- 17 "A certain . . . was sick, named Lazarus."
- 18 "Lazarus is . . ."
- 20 Half an em
- 21 Technology (abbr.)
- 23 Registered Nurse (abbr.)
- 24 "He hath been dead four . . ."
- 26 "I am glad for your . . . (s) that I was not there."
- 28 "God will give . . . thee."
- 29 "That, . . . thou wouldest believe!"
- 31 Number of Psalm beginning, "O Lord, rebuke me not in thine anger."
- 32 "He groaned . . . the spirit, and was troubled."
- 33 "Lazarus, . . . forth."
- 34 The (Fr. masc.)
- 35 "If he sleep, he shall . . . well."
- 36 Knockout (abbr.)
- 37 Senior Fellow (abbr.)
- 39 "Then they . . . away the stone"
- 40 "Cometh the grave"
- 42 "And said, . . . have ye laid him?"
- 45 Variation (abbr.)
- 47 "Thy brother shall . . . again."
- 49 Word marking an alternative
- 50 "That they may believe that thou hast . . . me"
- 51 "Lord, come and . . ."
- 52 "Lazarus sleepeth; but I go, that I may . . . him."
- 53 Hurrah

CLEWS DOWN

- 1 "His face was . . . about with a napkin."
- 2 Same as 20 across
- 3 "Martha, as soon as she . . . that Jesus was coming"
- 4 "Whatsoever thou wilt . . . of God"
- 5 Born
- 6 "Found that he had . . . in the grave four days"
- 7 Japanese sash
- 8 "Thus had spoken, he cried with a loud . . ."
- 9 Masculine name
- 10 "This sickness is not unto . . ."
- 14 "Father, I . . . thee that thou hast heard me."
- 15 ". . . of the Jews came to Martha and Mary, to comfort"
- 17 Food
- 19 Grandson of Ephraim (Num.)
- 22 "A . . . , and a stone lay upon it" (pl.)
- 24 "Lord, if thou hadst been here, my brother had not . . ."
- 25 "Behold, he whom thou lovest is . . ."
- 26 Mary and Martha were . . . of Lazarus.
- 27 A well in the valley of Gezar (Gen. 26)
- 30 "Bound hand and . . . with graveclothes"
- 34 "Saith unto them, . . . him, and let him go"
- 38 "And he that was dead came . . ."
- 41 Above
- 43 "Behold . . . he loved him!"
- 44 Period of time
- 46 Data
- 48 Indian Empire (abbr.)

Deadline: August 4, 1958



Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois

PRINT CLEARLY

Name _____

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Zone _____ State _____

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Free!

with a correct entry for
Puzzle Number 30

The 4 Biggest Fools in Town

By Evangelist John R. Rice



By John R. Rice, D.D., LL.D.

Unusual presentation of plain, scriptural truth is a well-known characteristic of Dr. Rice's preaching and *The Four Biggest Fools in Town* is certainly no exception. Here is a plain, powerful presentation recorded word-for-word as the evangelist presented it during revival services at Dubuque, Iowa.

The first fool-dealt with is the atheist fool and the author amasses some tremendous arguments to show the utter folly of denying the existence of a personal God, showing the principal problem to be one of an evil heart, not an empty head. The second fool is described as the modernist fool who does not believe all that God has written in the Bible.

The third fool is the sinning fool who makes a joke of sin, thinking he can get by with it and escape the retribution of a holy God. The fourth fool is described as the fool who neglects salvation, putting it off until finally, it is too late.

This is an excellent message to put into the hands of the lost.
—Reviewed by Evangelist Robert L. Sumner

THE RULES

1. Fill in the empty blanks according to the clews given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clew numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, *The Four Biggest Fools in Town*, your entry must be postmarked by midnight, August 4, 1958. If your paper arrives after

When You Pray

Long prayers and long sermons tend to quench the fire instead of kindling it. Brethren, in all things has our Lord Jesus given us the best example—also in regard to praying. When with His disciples, His prayers were of medium length. In the midst of a large crowd, as at Lazarus' grave and the feeding of the five thousand, His prayer was short. When He was alone with His Father—in the Garden or on the Mount—then He prayed all night.

So ought ye also to do, dear brethren. Among God's children, make your prayer medium long, as Jesus did when He was about to be crucified. When in a crowd or with the sick or dying or the unfortunate, short. When you are alone with your Father in your secret closet, pray as long as you please.—C. H. Spurgeon.

News Notes

(Continued from page 6)

homicide. The District Attorney has said he will ask the death penalty. But the parents of the murdered youth have said that if mercy can be shown they will set up a fund "to be used for religious, educational, vocational and social guidance of the boys when they are released."

Oh's parents, who are Presbyterians, wrote from Korea saying: "We hope you can spare a piece of land in your country and bury our boy there, for your land is part of the homeland of Christians and people of democratic society. Thus we will remember your people and remember our people, and both you and we will more vitally sense an obligation for better guidance of juvenile delinquents whose souls are unsaved and whose human nature is paralyzed."

—Evangelical Christian.

Questions Answered

(Continued from page 4)

Boy Scouts and Girls Scouts will depend largely on the local leadership. The Scout organization itself cannot do any explicit Bible teaching or teaching on religion. It is not against Christ and the Bible but it cannot be for them, as a sectarian organization. However, the principles of honor, patriotism, obedience to authority, and kindness which this organization teaches are good.

the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 30 will appear in the August 15 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty will receive a World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items.

ANSWER: From John 4:1, 2 it seems clear to me that Jesus Himself did not baptize anybody personally. If He approved people for baptism, His disciples did the baptizing. And the disciples of Jesus (the apostles) were baptized by John the Baptist. There is no indication that Jesus ever literally baptized anybody. Some would have thought they were better than others if Jesus had done the baptizing, and that would be wrong.

Did Christ baptize His disciples?

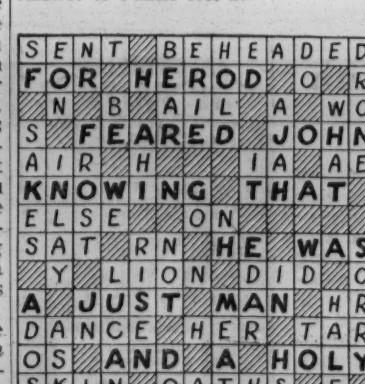
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Was Jesus put on a cross, or was it a stake?

ANSWER: I am sorry I cannot give the information you desire about the cross. It is true that the Greek word "stauros," sometimes defined as "a stake," is the word used in the Bible for the cross. And it is used many, many times, but always is translated "cross," and it is never used any other way in the New Testament. So it is only proper to believe that it means a cross.

Paul's thorn in the flesh was "skolops," defined in Young's Analytical Concordance as "a sharp stake, palisade." However, the Bible speaks frequently of a pillar or column, and three times it uses the Greek word "stulos." That would be like a large stake, but it is never used about the cross. The word "post" is used a good many times in the Old Testament, using two different Hebrew words. But I do not think the word "post" is used in the English New Testament. So it is fair to suppose that the word "stauros" represented a cross, a large post with a crossbar which was usually used by the Romans for crucifixion.

Answer to Puzzle No. 27



What the Cross Means

(Continued from page 1)

so shameful it should never be mentioned in polite society." Crucifixion was an ignominious method of death which the Romans made common and ordinarily it was reserved for slaves who offended their masters or for traitors against the government.

It was reserved for the lowest in society and the vilest criminals. Yet our Lord Jesus Christ, the holy, spotless Son of God, died upon a cross. We find in Roman literature that so terrible were the sufferings of the crucified, it was a common thing to use "crucifixion" as a figure of speech to denote extreme suffering, physical or mental. Our Lord Jesus Christ endured the most extreme physical and mental suffering when He took our place upon that cross.

The Cross Reveals Man's Wickedness

We might say Calvary first of all tells out the wickedness and malignity of man's heart as nothing else could. In the second chapter of the book of Acts when the Apostle Peter was driving home to the consciences of the men of Israel their guilt in rejecting the Lord Jesus Christ, he exclaimed, in verse 22, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

We learn two things from this Scripture. It was in the purpose of God that His Son was to be delivered to death in order to settle the sin question, but it was man, energized by Satan, who delighted in heaping upon the Lord Jesus Christ the shame and the ignominy and the suffering that were connected with the cross itself. It was not absolutely necessary that the Lord Jesus Christ should expire on a cross on Calvary in order to put away sin, but it was foreseen. God, looking down through the ages, saw that was the way His Son was to die. "They pierced my hands and my feet" (Ps. 22:16). His death should be of such character that nothing but crucifixion would answer. But that did not excuse the men of Christ's day, whether Jews or Gentiles, for putting the Son of God to that accursed tree.

Nothing reveals the wickedness of man's heart like the cross. That rabble who did not cross the threshold of Pilate's judgment hall less they be defiled, held out the malignancy in their corrupt hearts when they cried out in their hatred of God's blessed Son, "Away with him, crucify him." In this we have a picture of the hearts of all men, for we are "all by nature children of wrath even as others." And not one of us would have taken a different attitude had we been there at that time.

The cross, then, emphasizes as nothing else could the corruption of man and the hatred of man toward God.

The Cross Manifests God's Grace, Love and Mercy As Nothing Else Does

But if the cross tells out the hatred of men, on the other hand it tells out the grace and the mercy of God, who gave His Son in order that He might make known the love He had toward us. We are told in the fourth chapter of the first epistle of John, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

For 1,500 years God had been saying to man, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength," but instead of man responding to that and giving to God the love He deserved because of His grace, goodness, mercy, and loving kindness, man's answer to God's command was the cry to

which I have already referred, "crucify him!" when the Father sent His Son—and yet that very act told out as nothing else could the love of God to guilty men. "Herein is love." It is His love to us.

Our hearts were totally bereft of love to God. There isn't a spark of love for Him in our natural hearts. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins." God looked into the hearts of men and He could see nothing good, nothing righteous, nothing that responded to the love of His heart, and He said, "If man doesn't love me, I am going to show how I love him;" and "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

When we had no love for Him, His heart went out in love for us and we read that He spared not His own Son. He foresaw all man would do, all his ingratitude and

THE SWORD OF THE LORD

you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God (not something to be retained) but divested Himself, and became in the likeness of man and having been found in fashion as a man He humbled Himself and became obedient unto death—such a death—that of the cross." And so in His obedience unto death God the Father has been fully glorified.

But then our Lord not only told out His love for the Father in the death of the cross, but to us also, for we read in Hebrews 12:2, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Oh, beloved, this was the joy of having redeemed sinners with Himself in the Father's house to share His glory for all eternity. And so we read in the epistle to the Ephesians, fifth chapter, verse two, "And we walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." I like John Bunyan's rapt exclamation:

"Oh, this Lamb of God! He had a whole Heaven to Himself, myriads of angels to do His bidding; but that could not satisfy Him.

And now it pleases God through the simplicity of preaching, through the proclamation of the cross of Christ, to save them that believe. I trust that you who have listened to me today have found rest for your conscience in the finished work on the cross, or if I am addressing any who have not yet turned to Christ, I trust that the appeal of Calvary will so speak to your soul that it will bring you to the feet of the One there crucified and that you will accept Him as your own Saviour.

"Oh, cross of Christ, oh, glorious tree,

What place can be compared to thee?

Where God's own Son a ransom died

And for our sins was crucified."

And now it pleases God through the simplicity of preaching, through the proclamation of the cross of Christ, to save them that believe. I trust that you who have listened to me today have found rest for your conscience in the finished work on the cross, or if I am addressing any who have not yet turned to Christ, I trust that the appeal of Calvary will so speak to your soul that it will bring you to the feet of the One there crucified and that you will accept Him as your own Saviour.

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ABOUT TO MOVE?

Don't forget to send a change of address to the SWORD, giving your old and new address. Send it 5 weeks in advance, so as not to miss a single copy. If you enclose a label, it will help!

sin, all the suffering of Calvary, and yet He didn't hold back the Son of His love but gave Him up of His own will that He might become the propitiation for our sins. So the cross became the altar on which the supreme sacrifice was immolated.

God had said, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement." In the Greek translation of the Old Testament (that is, the Septuagint version) the Hebrew word translated "atonement" in the English Bible is rendered by the same Greek word as that for "propitiation" in the Greek New Testament. So what God is saying is that the life of the flesh is in the blood and I have given it to you upon the altar of the cross. Christ has made propitiation for the soul.

The passage in First John which links with that in Leviticus shows us it was in the cross God told out His love to the world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." No wonder Paul could say, "I determined not to know any thing among you, save Jesus Christ, and him crucified."

It is not enough to know and proclaim Him as a great teacher or example for all mankind, not enough to proclaim Him even as the fullest manifestation of divine love that ever appeared upon the earth; but we must proclaim Him as the one who died on the cross as the propitiation for our sin.

We could never atone for our sin committed in the world. He gave Himself a ransom for all.

Colossians 1:20 tells us that He "made peace through the blood of his cross." There upon that cross He stood in our stead. We had become alienated from God. We could never atone for our sin.

There He settled the sin question to the divine satisfaction. He not only bore our sin but was made sin for us. That is, God allowed Him that day to be treated as though He Himself were the very incarnation of all sin ever committed in the world. He gave Himself a ransom for all.

He made up the wrong we had done and He made peace by His own most precious blood. I know of no hymn that sets forth the work of the cross like that one by Anne Ross Cousin:

"O Christ, what burdens bow'd Thy head!

Our load was laid on Thee;

Thou stoodest in the sinner's stead

To bear all ill for me;

A victim led, Thy blood was shed

Now there's no load for me!

Death and the curse were in the cup—

O Christ, 'twas full for Thee!

But Thou hast drained the last dark drop,

'Tis empty now for me!

That bitter cup—Love drank it up:

Left but the love for me!

He must have sinners to share it with Him."

So He came from glory, died upon that cross in order that He might redeem us to God, in order that He might have us with Him for all eternity.

On the Cross Christ Took Our Place

Not only did He die for our sins but He was made sin for us on that cross. The last verse of the fifth chapter of Second Corinthians reads: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." He took our place.

"O why was He there as the bearer of sin

If on Jesus the guilt was not laid;

Why from His side flowed the sin cleansing stream

If His dying my debt has not paid?"

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Jehovah bade His sword awake—
O Christ, it woke 'gainst Thee!
Thy soul the flaming blade must
take—
Thy heart its sheath must be:
All for my sake, my peace to
make—
Now sleeps that sword for me!

The tempest's awful voice was
heard—
O Christ, it broke on Thee!

Thy open bosom was my ward—
It bore the storm for me!

Thy form was scarred, Thy visage
marred—
Now cloudless peace for me!

For me, Lord Jesus, Thou hast
died

And I have died in Thee!

Thou'rt ris'n; my bands are all
untied;

And now Thou liv'st in me!

The Father's face of radiant grace

Shines now in light on me!"

forgive and save me, and here and now I turn my heart from my sin. I trust the Lord Jesus to forgive me and save me. I give Him my heart forever. This moment I depend upon Him for forgiveness and set out to live for Him. I will claim Him as my Saviour openly.

Signed _____

Address _____

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Please send me rates as checked above.

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Address _____

City _____ State _____

Age of all drivers 1. _____ 2. _____

3. _____ 4. _____ 5. _____

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Occupation _____

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Body Type _____

No. Cyl. _____

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